



RACIAL JUSTICE STRATEGY

Diocese of Bristol

INTRODUCTION

1. This racial justice strategy falls within the wider diocesan 'Transforming Church. Together' (TCT) vision strategy quadrant, *Mission Action and Advocacy*, in which *Inclusion and Racial Justice* is one of the three work streams. In view of the quadrant focus of 'social transformation as witness and worship', there will be overlaps in underpinnings and activities within the TCT quadrant and with the other quadrants, Missional Leadership, Missional Communities, and Missional Engagement. There is a real desire that the racial justice remit is not viewed as an add-on to TCT vision strategy, but that it is fully embedded in all the TCT vision strategy is working towards, transforming the culture of the Bristol diocese.

2. It is envisaged a leader (ordained or lay, internal or external) attending Bishop's Staff Team (BST) meetings, supported by the Racial Justice team, will drive this strategy forward. This is with a mandate to ensure the Bishop and Diocese are held to account, outcomes are achieved, and impact is realised.

BACKGROUND

3. Following the racially motivated killing of George Floyd in 2020, the Black Lives Matter protests, and the toppling of the Colston statue in Bristol, the Bishop of Bristol, The Rt Revd Vivienne Faull made commitments on behalf of the Diocese of Bristol to address issues of racism in the Church. She stated: "I will now act with a renewed sense of urgency and determination to:

- Acknowledge and repent of the Church's past involvement in and benefit from the slave trade;
- Challenge and address institutional racism, listening to and learning from the experiences of Black, Asian and Minority Ethnic people;
- Recruit and support more Black, Asian and Minority Ethnic clergy, staff and volunteers;
- Make our churches truly welcoming to everyone, taking responsibility for the need for profound cultural change in our Church;
- Work with others in the Diocese of Bristol and the Church of England to bring these things about."

4. The Church of England's *From Lament to Action* 2021 report provides clear actions for dioceses to enable a culture change to root out the "sin of racism" from its core in all its forms. A summary of the report's action points include:

- a. **Participation:** Ensure the full participation of UKME/GMH Anglicans in the life of the Church of England through the use of co-opted powers in governance bodies, new

requirements around appointments, and fundamental changes to data gathering, targets and reporting.

- b. **Education:** Develop content and curriculum, equip teachers, tutors, and other educators with appropriate training; making governing boards, teaching staff, and the student population more diverse and inclusive.
- c. **Training and Mentoring:** Embed anti-racism practice at all levels, offer facilitated learning programmes, to embed anti-racism practice, and provide training for all involved in the discernment and formation processes.
- d. **Young People:** Create opportunities for UKME/GMH young people to participate within the Church, both locally and systematically, working to see UKME/GMH young people at the heart of congregations.
- e. **Structures and Governance:** Be “consciously modifying the structures and governance of the Church to allow for the effective participation of UKME/GMH people at every level...”, to include amending governance practices, processes and behaviours, from PCCs to General Synod.¹

5. The Archbishop of Canterbury, Justin Welby, speaking to the General Synod during a debate on the Empire Windrush Legacy underscored, “There is no doubt that the Church of England is still deeply institutionally racist”. He further asserted, “I am personally sorry and ashamed. I’m ashamed of our history and I’m ashamed of our failure ... I’m ashamed of my lack of urgent voice to the church.”²

6. This racial justice strategy emerges against this backdrop, recognising the importance and urgency of racial justice particularly in the Diocese of Bristol. This is a 5-year strategy plan 2025 - 2030.

CONTEXT

Bristol Diocese

7. The Diocese of Bristol is the Church of England across Bristol, South Gloucestershire, North Wiltshire and Swindon. There are 30,000 people worshipping regularly in more than 200 churches, led by hundreds of clergy and licensed lay ministers who we train, and appoint to serve parishes and mission areas in the diocese. Around 15,000 children and young people attend our 71 church schools, while chaplains serve in institutions across our region.

8. The Diocese of Bristol, presided over by the Bishop of Bristol, Rt Revd Vivienne Faull is supported by Rt Revd Neil Warwick, the Suffragan Bishop of Swindon, Venerable

¹ Church of England (2021, April 4) *Lament to Action*. Retrieved from: <<https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf>> [Accessed 7/June/2024]

² Anon. (2020) ‘Archbishop Justin Welby’s remarks during Windrush debate at General Synod’. Retrieved from: <<https://www.archbishopofcanterbury.org/speaking-writing/speeches/archbishop-justin-welbys-remarks-during-windrush-debate-general-synod>> [Accessed 7/June/2024]

Christopher Bryan, the Archdeacon of Malmesbury, Revd Becky Waring, Acting Archdeacon of Bristol and Revd Adam Beaumont, Associate Archdeacon.

9. The diocesan strategy 'Transforming Church. Together' seeks to transform the way in which we work together, and reimagines the way we form collaborative relationships, which bring more people to Christ and more sustainable culture change.³

10. The Diocese of Bristol is investing in this culture change in a number of ways:

- Cultivating belonging in our communities by nurturing open, generous, creative, and brave partnerships with all our neighbours, and being more inclusive.
- Introducing people to the powerful message of Jesus by releasing, empowering and equipping our leaders and parishes to reach out and spread the Good News.
- Developing opportunities in the diocese through the Ministry Experience Scheme.
- Being recognised as a force for Gospel change by working within our communities to relieve hardship and amplify unheard voices.
- Building an environmentally sustainable diocese by encouraging worshippers to work towards net zero carbon emissions by 2030.
- Securing the future of the Church by working with partners to generate funding, which maximises the impact of our transformation.

11. For us to reach all areas of society with God's message of hope, it is crucial that our worshipping communities are accessible, inclusive, welcoming and encourage the participation of all people.

Bristol City

12. Bristol's participation in the trade of enslaved Africans dates as far back as the eleventh century. However, Bristol's official involvement in the transatlantic trade in enslaved Africans started in 1698. By the late 1730s Bristol had become Britain's premier slaving port. In 1750 alone, Bristol ships transported some 8,000 of the 20,000 enslaved Africans to the British Caribbean and North America.⁴

13. Thus, there is a long history of black people living in Bristol. In the 16th, 17th and 18th centuries many of whom were slaves. By the 1940s, the black men in the city were from the Caribbean and had joined the British army in the Second World War. Later, the British government recruited black workers from the Caribbean and the Commonwealth to fill public services vacancies.

14. In the 1950s, there were about 1,000 African-Caribbean migrants and around 3,000 by 1962. They faced racial prejudice, discrimination and injustices of all kinds in

³ Anon. (n.d.) 'Transforming Church. Together.' Retrieved from: <<https://www.bristol.anglican.org/visionandpriorities/transforming-church/>> [Accessed 7/June/2024]

⁴ Bristol Museums Collections (n.d.) *Bristol and the Transatlantic Traffic in Enslaved Africans*. Retrieved from: <<https://collections.bristolmuseums.org.uk/stories/transatlantic-traffic-enslaved-africans/>> [Accessed 7/June/2024].

employment, housing and social integration.⁵ Significantly, many were turned away from our churches, experiencing hostility and rejection, which remains to this day a part of a generations' living memory.

15. In the 1960s the Bristol Bus Boycott campaign was a significant turning point in the complex race relations' history in the city of Bristol. It is worth noting that racial discrimination in employment remained legal in Britain until 1968.

16. The 2021 census offers some informative statistics on the city of Bristol and how the city's communities have changed over the decades:

- The population of Bristol is estimated to be 479,000 people and has become increasingly diverse. The proportion of the population who are not 'White British' has increased over the last two decades from 12% in 2001 to 28% in 2021. In Bristol, there are now at least 45 religions, at least 185 countries of birth represented, and at least 90 main languages spoken.⁶
- In 2021/22 there were 68,700 students registered at the two Bristol universities. In the 5 years up to 2021/22 university student numbers increased by a third (33%, +17,200). Overseas mainly non-EU students make up 29% of all students at the University of Bristol and 21% of all students at UWE.⁷
- In 1991 the Black, Asian and Minority Ethnic population accounted for 5.1% of the total population. In 2001 this increased to 8.2%, in 2011 to 16.0% and in 2021 to 18.9%. There are more than 287 ethnic groups.⁸
- In Bristol the largest minority ethnic groups in 2021 were Somali 9,167 (1.9%), Pakistani 9,103 (1.9%) and Indian 8,371 (1.8%). There are more than 185 countries of birth, that is 18.8% born outside of UK (16.8% E&W).⁹
- Looking at population size, 17 out of the 19 ethnic groups in Bristol increased in size except the 'White: Gypsy and Irish Traveller' group (down from 359 in 2011 to 273 in 2021) and the 'Black: Other' group (down from 6,922 in 2011 to 2,938 in 2021). The decrease in the 'Black: Other' population is mirrored by an increase in the 'Black: African' population where in the Census 2021 people were given the option to identify their specific African identity.¹⁰

⁵ Bristol Museums Collection (n.d.). *The Bristol Bus Boycott: A watershed moment for Black Britain*. Retrieved from: <<https://collections.bristolmuseums.org.uk/stories/bristols-black-history/bristol-bus-boycott/>> [Accessed 7/June/2024]

⁶ Bristol City Council (2023, December) *Insight, Performance and Intelligence: The Population of Bristol*. Retrieved from: <<https://www.bristol.gov.uk/files/documents/7060-population-of-bristol-december-2023/file>> [Accessed 7/June/2024]

⁷ Bristol City Council (2023, December) *Insight, Performance and Intelligence: The Population of Bristol*. Retrieved from: <<https://www.bristol.gov.uk/files/documents/7060-population-of-bristol-december-2023/file>> [Accessed 7/June/2024]

⁸ Bristol Gov UK (n.d.) *Bristol Census 2021 Dashboard*. Retrieved from: <<https://www.bristol.gov.uk/files/documents/6297-bristol-census-dashboard/file>> [Accessed 7/June/2024]

⁹ Bristol Gov UK (n.d.) *Bristol Census 2021 Dashboard*. Retrieved from: <<https://www.bristol.gov.uk/files/documents/6297-bristol-census-dashboard/file>> [Accessed 7/June/2024]

¹⁰ Bristol Gov UK (n.d.) *Bristol Census 2021 Dashboard*. Retrieved from: <<https://www.bristol.gov.uk/files/documents/6297-bristol-census-dashboard/file>> [Accessed 7/June/2024]

Bristol City Schools

17. The number of Black and Minority Ethnic (BME) learners attending Bristol's state-funded schools has grown in recent years as newer arrivals, particularly from Somalia and Eastern Europe, join the City's established African/Caribbean and Asian heritage communities.¹¹

18. Bristol has a higher proportion of children from black and minoritised communities attending state-funded nurseries, schools and pupil referral units than the national average (41.7% in Bristol compared with 37.4% nationally). The 2021 School Census shows that nearly a third (32%) of learners are from BME groups, compared with 25% five years ago. The BME communities are not distributed evenly across the City, but are concentrated in the central and eastern wards. Young people from BME backgrounds are more likely to live in income deprived households, although this does vary between groups. For example, 60% of Somali heritage young people are eligible for free school meals compared with 8% of young people of Indian heritage.¹²

19. All BME groups would be supported better if there were more credible and positive mentors for them. A key issue is a lack of representation of black and minoritised teachers, headteachers, CEOs and governors.¹³ Only 4.4% of teachers in Bristol schools are from BME backgrounds.¹⁴ We know less about our schools outside of the city, so it is important to survey, and understand, the profile of schools *beyond* Bristol, and in the wider diocese. This will enable us to know how *all* schools in the diocese might be supported and resourced from a racial justice perspective.

Journey to 'Transforming Church. Together' Strategy

20. A number of activities have taken place in the Diocese of Bristol following the death of George Floyd and the protests around the Colston statue to progress the diocese's racial justice commitment:

- Appointment of Racial Justice Adviser - Revd Dr Catherine Okoronkwo (2020)

¹¹ BME is the term used in the Making the Difference report. In this Racial Justice strategy document UKME/GMH is the preferred term used.

¹² Tikly, L. P. And Rose, J. (2012) *Making the Difference: Ethnicity and Achievement in Bristol Schools*. Retrieved from: <https://research-information.bris.ac.uk/ws/portalfiles/portal/128578263/Final_proof_read_with_rotated_cover_picture_19.07.2012.pdf> [Accessed 7/June/2024]

¹³ Gov.UK (2023, February 3) *School Teacher Workforce*. Retrieved from: <<https://www.ethnicity-facts-figures.service.gov.uk/workforce-and-business/workforce-diversity/school-teacher-workforce/latest/>> [Accessed 7/June/2024]

¹⁴ Tikly, L. P. And Rose, J. (2012) *Making the Difference: Ethnicity and Achievement in Bristol Schools*. Retrieved from: <<https://research-information.bris.ac.uk/en/projects/making-the-difference-ethnicity-and-achievement-in-bristol-school>> [Accessed 7/June/2024]

- Appointment of Racial Justice Officer for Training (P/T) - Rashida Hartley (2022)
- Appointment of Racial Justice Officer for Projects - Revd Anjali Kanagaratnam (2023)
- Appointment of Racial Justice Officer for TCT - Jillian Downing (2024)
- Racial Justice Advisory Group (2020-23)
- Racial Justice Training Group (2020-ongoing)
- Contested History and Monuments Survey, Bristol Cathedral (2020-ongoing)
- UKME/GMH Network (2020-ongoing)

VISION AND VALUES

21. The Diocese of Bristol is committed to live out its vision of ‘Transforming Church. Together’ – with God, with each other, and with our communities’, across Bristol, Swindon, South Gloucestershire, and North Wiltshire. The diocesan vision, ‘Humanity reconciled, creation restored’ underscores the diocesan purposes ‘To follow Jesus. To serve others. To transform communities’. This is underpinned by the diocesan values of ‘openness, generosity, creativity and bravery’.

22. The ongoing work of racial justice flows out of the diocesan vision and values as we seek to make the diocese (churches, schools, community) truly welcoming, inclusive and hospitable to UKME/GMH people.

THEOLOGY

23. In the Genesis narrative, at the beginning of creation, “God said, ‘Let us make humankind in our image, according to our likeness... God saw everything that he had made, and indeed, it was very good.”¹⁵ Racism is a sin, and it fails to recognise all people as a reflection of God’s likeness. Racism distorts the image of ‘the other’ and constructs deviations of ‘the other’ which cause deep harm and hurt to society. Racism creates division, inequality and suffering of all kinds and as such works against the gospel imperative to love God and to love our neighbours as ourselves.¹⁶

24. Later in Genesis, God makes a promise to Abraham that through him all nations would be blessed.¹⁷ This is a reminder that all peoples - in all their diversity and difference - are all God’s people, called to live in peace and unity. God is present for all of humanity. Yet, people from UKME/GMH have been, and continue to be, victims of racial prejudice, discrimination and abuse. Regrettably, the Church has contributed to this sin of racism, at times being silent, at times being complicit.

25. Every single person is valued and loved by God, especially those who are disadvantaged or deemed as worthless in society. God does not discriminate. God’s call to justice and mercy is unequivocally clear, as Micah asserts, “Act justly, love kindly and walk humbly with your God.”¹⁸ Through word and action, Jesus demonstrated throughout his

¹⁵ Genesis 1.26, 31

¹⁶ Mark 12.31

¹⁷ Genesis 12.1-3, 22.15-18

¹⁸ Micah 6.8

ministry a generous love and compassionate justice which did not exclude, devalue or despise ‘the other’. Scripture reminds us we are all equally created and valued, God shows no partiality, and as such we are taught to love the foreigner.¹⁹

26. Jesus teaches us that the gospel is for all people, “There is no longer Jew or Greek, slave and free, there is no longer male and female, for all of you are one in Christ Jesus.”²⁰ And he commanded his disciples, and us in turn, to “make disciples of all nations”.²¹ We are justified by faith through the death and resurrection of Christ. All people receive the free and transformative gift of salvation so as followers of God we are compelled to this work of the Spirit — pursuing racial justice in our parishes, communities and wider society.

27. This racial justice strategy emphasises our commitment to seek justice for those affected and impacted by racial prejudice, discrimination and abuse. This is as we endeavour to work to bring about that glorious kingdom community, “After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands” — reflecting this vision in communities across the diocese.²² Thus this strategy offers the means and resources by which we will speak to God’s righteousness, confronting the sin of racism, and opposing being silent and complicit in these matters.

MISSION

28. The mission embodied in this strategy is to ensure the Diocese of Bristol *is* a place of justice where our diverse underrepresented communities, including UKME/GMH people, can flourish and fully participate in our churches, schools and communities.

29. This mission focus is in line with our ‘Transforming Church. Together’ ten-year strategy quadrant priority’: To live out the five marks of mission, and to transform the perceived and experienced toxicity of the Church (addressing the legacy of racism, and LGBTQI+ rights), by building fruitful partnerships to fight local social injustice (missional action and advocacy).

30. This racial justice strategy acts as a framework to facilitate the work needed to bring about transformational change in the diocese, encouraging the building of diverse and inclusive communities across the region.

31. In addition, this racial justice strategy holds us to account as we do the work of excavating policies, procedures and processes which uphold structures and systems in the outworking of the diocese that perpetuate the evil of racism.

¹⁹ Romans 5:12, Romans 2:11, Leviticus 19:33-34

²⁰ Galatians 3.28

²¹ Matthew 28.18-20

²² Revelation 7.9

32. The challenge will be to persuade all who minister and serve in the diocese (clergy and lay) to see racial justice as an imperative for *all* of us, whether in the Bishop's Office, Hillside House or in the many and varied parishes and ministry contexts across the diocese (urban, suburban, rural, schools).

33. There is a need to set up a monitoring system to review progress over the tenure of 'Transforming Church. Together', utilising the National Church's 'MEL framework'.

STRATEGIC PRIORITIES

34. There are 5 strategic priorities, all of which have defined activities, and which have been costed, and funds earmarked.

Strategic Priority 1

35. ***Acknowledge and repent of the Church's past involvement in and benefit from the slave trade.***

This strategic priority will be characterised by:

- ❖ Identifying hotspot parishes where these contested statues and monuments are located.
- ❖ Building on work already done by the Cathedral and the City to hear views on reparations, monuments and memorialisation. Acknowledge past racism in the diocese and the Church, with a commitment to build a better future with Anglicans from African and Afro-Caribbean heritage in the diocese.
- ❖ Sharing stories from communities impacted and affected by the historic injustices of the slave trade and the role played by the wider church, with a view to reframe and broaden narratives.
- ❖ Developing case studies of "good practice" that showcase the impact of injustice and interventions implemented to bring about culture change in the diocese.
- ❖ Identifying partnerships that assist the Diocese of Bristol in reviewing its legacy of buildings, statues and monuments, exploring historical links and their relevance in today's culture.
- ❖ Understand, and respond to, the origins of Bristol Diocesan reserves.

The activities to achieve these outcomes will be:

- ✓ Encourage and resource parishes to engage with contested heritage and histories. Develop a toolkit, such as 'A Brief Guide to Contested Heritage in Cathedrals and Churches', to be made available centrally for all churches identified navigating contested heritage issues. (*Target autumn 2025*)

- ✓ Complete survey audits on contested statues and monuments in the diocese. Employ an external researcher consultant to complete survey audits on churches identified as having contested heritage, statues, monuments and such the like, reporting back to Bishop's Staff Team. *(Target spring 2025)*
- ✓ Engage with the Cathedral Monuments Audit Reference Group for introductions to key Bristol institutions. Develop a network of these links, set out objectives for working together ad collaborative opportunities in the diocese. *(Target autumn 2024)*
- ✓ Survey outcomes to inform decisions regarding the narratives that are told about the history of the church in the diocese, including the legacy of slavery and imperialism. A report to be written and shared with Bishop's Staff Team, and communicated on our website. Establish a framework of reparations and restorative justice. *(Target spring 2025)*
- ✓ Work with partners, the Cathedral and the City to create focus groups with specific questions around:
 - ✓ Interpretation
 - ✓ How we can honour the contribution of African and Afro Caribbean people living within Bristol
 - ✓ How to express lament and reconciliation in a way that might be physical/symbolic/ritual.
- ✓ Set up meetings once a term to respond to these central questions, reporting back to the diocesan Racial Justice team. *(Target 2025-2026)*
- ✓ Set up a working partnership with Bristol University to investigate the origins of Bristol diocese reserves and explore opportunities to address what may or may not be unearthed.

The resources needed to undertake these activities include:

- Employ a researcher consultant to complete monument survey.

Strategic Priority 2

36. **Challenge and address institutional racism, listening to and learning from the experiences of UKME/GMH people.**

This strategic priority will be characterised by:

- ❖ Ensuring every clergy, licensed lay and staff members serving in the diocese has completed unconscious bias training (UBT) and progresses to other anti-racism training as part of their continued development programme.
- ❖ Embedding across the diocese anti-racism training including: Unconscious Bias, Being White, Cultural Literacy, Intercultural Intelligence.
- ❖ Working towards developing intercultural worshipping communities across the diocese. This will encourage interacting with UKME/GMH and other minoritised groups at parish level.
- ❖ Encouraging the sharing of lived experiences to allow for collective growth. Create opportunities to engage at all levels for people to become advocates for anti-racism.
- ❖ Supporting UKME/GMH clergy and lay ministers who are deployed in the diocese.

The activities to achieve these outcomes will be:

- ✓ Offer a suite of training, workshops and other learning activities on anti-racism, for example, the development of a 5-week course on 'Racism and the Church' and intercultural worship training. Maintain a record of clergy and licensed lay people in attendance, to provide overview on who is attending these opportunities as we aim for 100% engagement with these offerings by 2030. *(Target 2025-2030)*
- ✓ Ensure a robust framework for supporting wellbeing of UKME/GHM clergy and lay ministers, to include diverse counsellors who can be signposted. Develop a framework to log racially motivated incidents. *(Target spring 2025)*
- ✓ Develop an appropriate induction programme with this anti-racism priority in mind. Ensure every clergy person and lay minister joining the diocese has completed an induction programme which covers racial justice priorities. *(Target 2024-ongoing)*
- ✓ Establish a means of tracking the engagement of clergy and LLMs with our anti-racism priority. *(Target 2025-ongoing)*

- ✓ Create worshiping spaces and events which encourage people of all backgrounds and nations to participate fully in intercultural worship. Offer training opportunities in how to do intercultural worship well. Identify 5 churches in Bristol, 2 in Swindon, 1 in Chippenham, 1 in Malmesbury, to work towards being authentic intercultural worshipping communities by 2027. (*Target autumn 2025*)

The resources needed to undertake these activities include:

- Budget for training and workshop activities.
- Securing external speakers to speak on racial justice.
- Funding for intercultural worship training and conference activities.

Strategic Priority 3

37. Recruit and support more UKME/GMH clergy, staff and volunteers.

This strategic priority will be characterised by:

- ✦ Working towards 20% UKME/GMH people on Cathedral Chapter, Bishop's Council, Bishop's Staff Team and Diocesan Synod.
- ✦ Ensuring representation of UKME/GMH candidates on recruitment selection panels as well as at least one appointable UKME/GMH on all recruitment shortlists.
- ✦ Making sure on recruitment selection panels, from long-list to interview panels all members have completed unconscious bias training (UBT).
- ✦ Designing specific steps and activities to support UKME/GMH people to engage actively with governance structures, namely, Bishop's Council, Diocesan Synod and Deanery Synod.
- ✦ Developing a framework and policy for logging racist incidents.²³

The activities to achieve these outcomes will be:

- ✓ Model anti-racist behaviours to promote a culture change by all those in leadership positions. Those leading meetings, events and services to model such culture, for example, through intentional consideration of language. Develop an Anti-racism Charter and a summary checklist for all to adhere to. (*Target autumn 2024*)
- ✓ Engage with PCCs and ministry teams (Incumbents, Associate Ministers, Licensed Lay Ministers) directly on issues of racial justice to support UKME/GMH people in their congregations. Encourage all PCCs and ministry teams to affirm and commit to the diocesan Anti-racism Charter, have an Anti-racism Champion, and have racial justice as a standing agenda point at PCC meetings. (*Target spring 2025*)

²³ Stone, S. (2022, October) *Church of England: A Report on the Wellbeing of Global Majority Heritage Clergy in the Church of England*. Retrieved from: <<https://www.churchofengland.org/sites/default/files/2022-10/focussed-study-3-gmh-clergy-wellbeing.pdf>> [Accessed 7/June/2024]

- ✓ Offer a mentoring and coaching programme for UKME/GMH people who want to stand for nomination and elections on governance bodies. Have clear guidance on how UKME/GMH people can access mentors and coaches, signpost to “good practice’ guidance on effective mentoring and coaching relationships. (*Target spring 2025*)
- ✓ Support UKME/GMH clergy and lay ministers to access work coaches and other bespoke training to ensure a smooth transition into roles in the diocese. Work towards 30% diversity of work coaches, building on current work in this remit, recognising the difficulty in recruiting coaches from UKME/GMH backgrounds. At the start of their ministries in the diocese, all UKME/GMH clergy and lay ministers to be assigned a work coach for six months. (Target 2024-ongoing)

The resources needed to undertake these activities include:

- Mentors and coaches, including people from UKME/GMH communities.
- Training to support recruitment panels.
- Toolkits to support those seeking elected posts.

Strategic Priority 4

38. *Make our churches truly welcoming to everyone, taking responsibility for the need for profound cultural change in our Church.*²⁴

This strategic priority will be characterised by:

- ✿ Building a culture that attracts, develops, retains and fully engages the talents of UKME/GMH and other marginalised groups in the Diocese of Bristol.
- ✿ Supporting the anti-racist values as outlined by the Archbishop of Canterbury’s Anti-Racism Taskforce report in words and deeds which underpin the racial justice priority as part of our 2030 Vision.
- ✿ Setting and agreeing targets for greater representation of racially diverse people in leadership and governance levels with processes evidenced by a numerical increase in GMH/UKME people.

The activities to achieve these outcomes will be:

- ✓ Establish a UKME/GMH Chapter in the diocese.²⁵ This body will seek to advocate for the UKME/GMH communities we represent, particularly on issues of equality, diversity, and inclusion. It will hold the diocese to account. Set up and determine terms of reference for the UKME/GMH Chapter in 2025. (*Target spring 2025*)
- ✓ Engage with theological colleges, for example, Trinity College, Ripon College, Sarum College through independent modules and Diversity Week input, to encourage reflection

²⁴ There are points of intersectionality in the wider TCT vision strategy with this strategic priority, for example, when considering more broadly a focus on inclusion and belonging.

²⁵ An example of a successful UKME/GMH Chapter is in Oxford Diocese.

and discussion around racial justice issues. Develop a diocesan shaped racial justice module to be delivered at theological colleges. (*Target spring 2026*)

The resources needed to undertake these activities include:

- Provide National Church resources for Black History Month, Racial Justice Sunday and Race Equality Week.
- Archdeacons and Area Deans to encourage PCCs to have racial justice as a standing agenda item.
- Develop a racial justice module for TEs.

Strategic Priority 5

39. *Engagement with the Diocesan Board of Education about signposting schools to curriculum resources for considering racial justice.*

This strategic priority will be characterised by:

- ❖ Engaging the development of decolonised curriculum in schools.
- ❖ Encouraging schools to engage with UKME/GMH speakers (scholars, priests, lay people) to give input to a broad range of curriculum opportunities, for example, History, Art, Cross-curricular.
- ❖ Developing intercultural worship resources for schools, for example, assembly input, Music curriculum.
- ❖ Supporting schools in their diversity and inclusion priorities, for example, offering resources for Black History Month.

The activities to achieve these outcomes will be:

- ✓ Liaise with diocesan Education Team to survey schools in the diocese and develop a strategy to support these schools within the racial justice focus.
- ✓ Employ a School's Worker with a priority to support racial justice concerns in education. Employ a full-time School's Worker to serve across the diocese, explore opportunities to have Racial Justice Advocates in our schools. (*Target autumn 2025*)
- ✓ Encourage training for teachers and support staff in the decolonisation and diversification of curriculum. The diocesan School's Worker to work with curriculum leaders in this remit, be a link between schools and parishes. (*Target 2025-2030*)
- ✓ Set up a budget to support other organisations engaged with improving UKME/GMH children's experiences and attainment levels in schools. Create a fund of £10,000 yearly to gift as need requires. Establish a framework for determining how funds might be applied for and distributed. (*Target 2026-ongoing*)
- ✓ Explore partnerships and networks with agencies involved in supporting UKME/GMH children through the education system. (*Target spring 2025*)

The resources needed to undertake these activities include:

- Budget for full-time School's Worker for 5 years.
- Funding to support training in decolonising and diversifying curriculum.
- Set up a fund of £10K yearly that will be used to support the work of other agencies.

CONCLUSION

40. The Diocese of Bristol has a very clear imperative to address racial injustice, both past and present. This strategy articulates the ways in which the diocese will implement the Bishop's racial justice commitments, and how they will be funded. Bishop's Council are asked to engage with, and support this strategy which has been approved by Bishop's Staff and calls for all people, at all levels, to make racial justice a kingdom reality.

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24 June 2024